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compels it to exhibit the issues of its subtle and mysterious agency, uniformly, and in every instance, by means of the pen." The proof of this statement would of course be, that, as a matter of fact, it is only in exceptional cases that the mind has recourse to the pen at all; only a small portion of its operations ever finding expression "by means of the written symbol of thought."

These objectionable features would doubtless have been avoided, and his services to his professional brethren, and indirectly to the Church, greatly enhanced, if, instead of publishing his lectures as originally prepared for the class-room, Dr. Shedd had given us his suggestions in the form of a brief manual, conveniently arranged for reference and consultation in the every-day pulpit and pastoral work of the ministry.

9. — *First Historical Transformations of Christianity.* From the French of ATHANASE COQUEREL the Younger. By E. P. EVANS, Ph. D., Professor of Modern Languages and Literature in the University of Michigan. Boston: William V. Spencer. 1867. 16mo. pp. 264.

Two ideas of the Christian religion, which have long held place almost as axioms in the Protestant sects, are fast vanishing in the light of the studies and inquiries of the present century. The first of these is, that Christianity was a phenomenon, a miraculous intrusion, something wholly special, peculiar, and unconnected with any other religion, except as the historical successor of the Jewish religion; that it owed nothing in the beginning to any heathen system, but was given directly by God to a Divine Son; that it could have come just as well from him, if Egypt and Persia and Chaldæa, even if Judæa and Galilee, had never been. The second of these ideas is that Christianity as a religious system was complete in the words and lessons of its founder; that the scheme of the creed is all in his teaching, and that there has been no substantial addition to the faith once delivered to the saints. Neither of these ideas has currency now, in the lessons of theological schools or in intelligent public discourses. The histories of the Church show the preparation of Christian doctrine in the mythologies of many nations, and in the discussions of the philosophers, point out what Moses took from the priests of the Nile, what the captives brought back from Babylon, and what the dispersion of the Jews had added to the earlier Judaism. The accepted biographies of Jesus, written and praised by orthodox believers, tell how his opinions, not less than his character, were formed by the influences around him and the traditions of his

nation. The Court Preacher of Baden, of unimpeached soundness in the faith, writes upon the *moral development* of the Christ; while the last Bampton Lecturer exhibits a "progress of doctrine" in the New Testament writings. There is no rashness now in finding, even in the earliest Christian age, different types of Gospel doctrine, a Pauline, a Petrine, a Johannine, and other variations, as real as the variations in the modern Protestant sects. Even where the writers protest that there is really no difference between these "schools," that there is a latent unity and identity, that John and Paul and James really teach the same thing, they admit that there seems to be a difference, that the form of the teaching is not the same.

These early variations of the Gospel teaching have never been more honestly and sharply defined than in the work of the younger Coquerel, which Professor Evans has just translated. Few theological works contain in so small a compass so much wise and suggestive thought, so much careful study condensed in systematic statement. Mr. Coquerel's view is not new, and he does not pretend that it is. We find it now in all the respectable histories and commentaries. But to those who have no time, and perhaps no desire, to read commentaries and histories, it will come like a new light thrown upon the meaning of the books of the New Testament. The tone of the volume is so sweet, serious, and reverent, that the critical result of the examination will offend no believing soul. The writer does not show the Gospel less beautiful or less efficient because it takes various shapes as it is preached to Jews or Gentiles, in Jerusalem or in Rome, to bond or free. It was natural and inevitable that it should take coloring, not only from the opinions and feelings of its preachers, but from the circumstances of time and place through which it passed. The Apostles were not any the less inspired men, that they emphasized that part of the Gospel which seemed to them most needful to the people they were addressing, or that their individuality accompanied their inspiration. There was diversity of tongues, but the same spirit.

There were *five* variations (or "transformations," as Mr. Coquerel prefers to call them) of Christianity in the first age of its history, represented successively by James, Stephen, Paul, Peter, and John. Of these the first two, the Jewish and the Hellenist, belonged to the early time, and were lost in the following ages in the three greater parties which divided, and still continue to divide, the Christian world. The mysticism of John, theosophic, and dwelling mainly upon the great doctrine of the Incarnation, was perpetuated in the Eastern Church. The individualism of Paul, making religion a thing of conscience to be received by faith, and joining closely the salvation of the personal soul

with the Divine purpose and foreknowledge, was the moving impulse of the Reformers in all time, and finally became consolidated in the great Reform in the sixteenth century. The compromise Christianity of Peter, fusing Jewish sacrifices and traditions with Pagan customs and ceremonies, grew into the religion of the Roman hierarchy.

It will not do, however, to press too far this generalization; and, as describing the Roman and Greek and Protestant Churches of to-day, this classification is by no means accurate. All the mysticism in the thought of John has long since gone out of those Eastern communities, which are as gross and unspiritual in their idolatries as any Roman worshippers. The "Mass" in Constantinople and Moscow is quite as Pagan as any spectacle in the City of the Cæsars. For a thousand years at least, too, the Roman Church has held and taught as earnest a theory of the Incarnation as the Grecian. The identification of the "Reformed" theology with the teaching of Paul is more exact; but even here there is wide divergence. In no one of the great Protestant sects has the large, free, practical spirit of Paul its fit expression. The theologies of Paul and Peter and John have, in their turn, undergone still greater mutations, to bring them into the moulds of Augustine and Anselm and Theresa and Luther and Calvin and Swedenborg. As a sketch of the early history of the Church, Coquerel's book is valuable; but we cannot quite accept this outline as a drawing of tendencies in the modern time. The teaching of either John or Peter or Paul was much nearer to that of Jesus in substance, as well as in time, than the system of any important sect now in the Christian world.

Some facts which Coquerel mentions will seem new to most readers. He not only asserts that Peter was never pastor or bishop in Rome, and was probably never in the city, but that Paul was the original Apostle there, holding in the iconography and legends of the city the place of honor on the right hand, where the two Apostles are associated. St. Paul was from the beginning at home in Rome, but was deliberately set aside for the Apostle whose temper suited better the compromise between Paganism and Judaism that the age required. To speak, too, as Coquerel does, of Peter's "feebleness of character," has a strange, and not altogether pleasant sound, when we remember the conversation with Jesus at Cæsarea Philippi, and the preaching of the Apostles at the gate of the Temple. Coquerel, too, does not give the evidence on which he asserts that the Apocalypse was "the first of all the Christian books generally received into the Church," and "the nucleus of the new canon." He remarks the fact that Paul and John seem to have no knowledge of the miraculous birth of Jesus, and that Paul never speaks of the ascension of Jesus. He might have made the statement strong-

er, and said that these miracles of the commencement and the close of the life of Jesus are in no way used as argument by any of the New Testament writers, and have in the words of these writers no bearing upon what Jesus spoke or wrought.

Coquerel asserts that the idea of the Church as it was in the mind of Jesus was extremely simple, separate from all creeds and confessions, separate from all books and traditions, with no thought of any priesthood or hierarchy, with no mystic or imposing rites, with no preparation for any external unity. The two "rites" which he "instituted," the rite of initiation and the memorial feast, have no connection with anything in the Jewish history. The baptismal formula is a declaration of spiritual religion; the Lord's Supper is a feast of love. Coquerel's view of Jesus may seem inadequate to those who regard him as the head and the conscious founder of a great visible Church, the conscious Redeemer of mankind from sin and its penalty; but all will allow that the view, so far as it goes, is simple and consistent. He is a full believer in the spiritual Incarnation, and finds perfect harmony between the doctrine and the character of the Saviour. Jesus came to establish a kingdom of God, and to fulfil the prophecies by announcing their spiritual meaning; and any man is a Christian, any man belongs to the spiritual kingdom, "who calls upon the name of Jesus, who declares that he believes in Jesus."

Professor Evans has translated the work well, rendering it into a correct English idiom, though he has occasionally failed to correct the verbal errors of the original, and has overlooked some errors in his own translation. On page 103, we read of "Claudius, *called* Suetonius"; on page 230, of the "Cardinal of Perron, the pastor of Moulin"; on page 224, of the Council of *Chalcedonia*; and occasionally there are slips in the use of numbers and pronouns, as on pages 31, 52, 94, and 134. In a few instances, the translation seems to us inelegant; as on page 65, "not that Christ ever *took care* to demonstrate immortality"; on page 116, where he speaks of Paul unfolding his character *in the bosom* of Christian freedom; and on page 215, where he says, "we shall *watch* a decisive crisis." The work as a whole is a faithful rendering of an instructive and genuinely religious book.

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10.—*Life of Carl Ritter*. By W. L. GAGE. New York. C. Scribner & Co. 1867.

IN pursuance of his praiseworthy efforts to make the name and works of Carl Ritter familiar to the American reader, Rev. W. L. Gage has